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الْبَيْتُ الْمُسْلِمُ

THE MUSLIM HOME



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Explanation of Symbols Used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

Phrase	Mentioned With	Transliteration	Meaning
ﷻ	Allaah's Name	<i>Subhaanahuu wa ta'aalaa</i>	Glorified and Exalted is He
ﷺ	Prophet Muhammad	<i>Sallallaahu 'alayhi wa sallam</i>	May the peace and blessing of Allaah be on him
ﷺ	A Prophet or an Angel	<i>'Alayhis Salaam</i>	Peace be on him
ﷺ	A Companion	<i>Radiyallaahu 'anhu</i>	May Allaah be pleased with him
ﷺ	More than two Companions	<i>Radiyallaahu 'anhum</i>	May Allaah be pleased with them
رحمه الله	A past scholar or righteous Muslim	<i>Rahimahullaah</i>	May Allaah have Mercy on him
ﷺ	A female Companion	<i>Radiyallaahu 'anhaa</i>	May Allaah be pleased with her
عليهم الصلاة والسلام	Prophets or Angels	<i>'Alayhimus-salaat Wa-Salaam</i>	Peace be on them

Introduction

Naseehah (Advice) and its position in the Religion

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. We bear witness that there is no god but Allaah, and We bear witness that Muhammad ﷺ is His Servant and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam.” [Aal Imraan (3): 102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.” [An-Nisaa’ (4): 1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins.

And whosoever obeys Allaah and His Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Al-Ahzaab (33): 70-71]

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him), and the worst of affairs are the newly-invented matters. Every newly-invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.^[1]

Giving Naseehah Is A Characteristic of the Prophets

One of the major characteristics of the

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See ‘*Khutbat Al-Haajah*’ of Shaykh Muhammad Naasirudeen Al-Albaanee (Al-Maktab Al-Islaamee, Damascus, 1980) for its authentication and further details.

caller to Allaah ﷻ – indeed, it should be a major characteristic of the believer – is that very important characteristic of giving advices. Being from the people of *Naseehah* or having the characteristic of being ‘*Naasih*’ is something that Allaah ﷻ has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nuh عليه السلام accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ﴾

“Verily, we see you in plain error.” [Al-A’raaf (7): 60];

he rejected that and responded that he was giving them sincere advice:

﴿قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○ أَبْلُغُكُمْ رَسُولَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

“[Nuh (Noah)] said: “O my people! There is no error in me, but I am a Messenger from the Lord of the ‘*Alameen* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not.” [Al-A’raaf (7): 61-62]

Similarly, Allaah ﷻ tells us that when Hud عليه السلام began to call to Allaah; his people referred to him as being upon ‘foolishness’:

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذِبِينَ﴾

“The leaders of those who disbelieved among his people said: ‘Verily, we see you in foolishness, and verily, we think you are one of the liars.’” [Al-A’raaf (7): 66];

so he retorted and said:

﴿قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○ أَبْلُغُكُمْ رَسُولَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾

“O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the ‘*Alameen* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.” [Al-A’raaf (7): 67-68]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being ‘*Naasih*’ – is from the characteristics of the Prophets, just as it should be with the callers to Allaah and all of the believers. So this affair of *Naseehah* is

something, which is fundamental and a most important characteristic for every Muslim.

Jarir bin 'Abdullah ؓ said: "Amma B'adu (now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you for Islaam.' The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims)."^[2]

Also, Tamim Ad-Dari narrated: Allaah's Messenger ﷺ said three times:

الدِّينُ النَّصِيحَةُ

"The religion is Naseehah (sincere advice)."
(Ad-Deen' Naseehah)

The people asked, "To whom?" The Prophet ﷺ replied:

قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ
وَلِرَسُولِهِ مِثْلُهُ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ
وَعَامَّتِهِمْ

"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims

[2] Al-Bukhaaree.

and the common folk (all the Muslims)."^[3]

The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our *Ummah* at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series** which was originally published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur'aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge. The advices range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and they also cover issues of business transactions.

Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithnillaah!* In this first phase, ten pieces of advice have been treated. It is our hope that, *Insha Allaah*, more will be added in the days ahead. This book centers on the *Naseehah* of the Prophet ﷺ on the Muslim home.

Everything that is correct in the books of **The Golden Advice Series** is from Allaah ﷻ – and to Him is all the praise; every mistake or error is from our imperfection and from *Shaytaan*

[3] Muslim [55 (196)].

– and we seek refuge in Allaah from him! We ask Allaah ﷻ to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else to have a share in it.

The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His peace and blessings be upon the Prophet Muhammad, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

DARUSSALAM PUBLICATIONS,

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Sincere Advice for the Muslim Home

Narrated Abdullah bin Amr bin Al-'As رضي الله عنه "When we were around the Messenger of Allaah ﷺ, he mentioned the period of commotion (*Fitnah*) saying:

إِذَا رَأَيْتُمُ النَّاسَ قَدْ مَرَجَتْ عُهُودُهُمْ وَخَفَّتْ أَمَانَاتُهُمْ
وَكَانُوا هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ

"When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees become rare, and they become thus (interwining his fingers)".

I then got up and said: What should I do at that time, may Allaah make me ransom for you? He replied:

الْزَمْ بَيْتَكَ وَامْلِكْ عَلَيْكَ لِسَانَكَ وَخُذْ بِمَا تَعْرِفُ وَدَعْ مَا
تُنْكِرُ، وَعَلَيْكَ بِأَمْرِ خَاصَّةٍ نَفْسِكَ، وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ

"Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality."^[4]

[4] Abu Dawood. Declared *Hasan Saheeh* by Al-Albaanee in *Saheeh Sunan Abee Dawood*, no. 4343, *Silsilah Al-Ahaadeeth As-Saheehah*, no. 205, 206, *Saheeh At-Targheeb wa At-Tarheeb*, no. 2744, *Saheeh Al-Jaam' As-Sagheer*, nos. 563, 570, 4594 and 8185.

Chapter 1

A Home for Here and the Hereafter

Allaah ﷻ says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۝ وَإِن كُنْتُمْ
تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ
مِنْكُمْ أَجْرًا عَظِيمًا﴾

“O Prophet! Say to your wives. ‘If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allaah and His Messenger and the home of the Hereafter – then indeed, Allaah has prepared for the doers of good

among you a great reward.” [Al-Ahzaab (33): 28-29]

When this Verse was revealed and the Messenger of Allaah ﷺ gave his wives the option, they all chose Allaah, His Messenger and the home of the Hereafter.^[5] This is the spirit on which a Muslim home should be based: the hope that members of the family will be together in “**home of the Hereafter.**”

If such a hope or aim does not exist, then what is there to hope for in forming the household? What would be significant

[5] ‘Aa’ishah رضي الله عنها said, “When the divine revelation of choice was revealed, the Prophet ﷺ started with me, saying to me:

إِنِّي ذَاكِرٌ لَكَ أَمْرًا، وَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ

‘I am telling you something, but you need not hurry to give the reply till you can consult your parents.’”

‘Aa’ishah رضي الله عنها knew that her parents would not advise her to part with the Prophet ﷺ. The Prophet ﷺ said that Allaah ﷻ had said:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۖ وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾

“O Prophet (Muhammad ﷺ)! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allaah and His Messenger, and the home of the Hereafter, then verily, Allaah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward.” [Al-Ahzaab (33): 28]

‘Aa’ishah رضي الله عنها said, “Am I to consult my parents about this? I indeed prefer Allaah, His Messenger, and the Home of the Hereafter.” After that the Prophet ﷺ gave the choice to his other wives and they also gave the same reply as ‘Aa’ishah رضي الله عنها did. (Al-Bukhaaree).

in carefully choosing a marriage partner when everything ends right here in this world? But because this hope exists, at least for us believers, then the issue of forming and raising a family is of utmost importance.

Allaah ﷻ says:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا﴾

“And Allaah has made for you from your homes a place of rest.” [An-Nahl (16): 80]

Allaah mentions His complete favour upon His slaves from what He has created for them in regard to their houses being places of tranquillity. They are places of refuge, screening and of benefit from all aspects.

The Prophet ﷺ said:

سَلَامَةُ الرَّجُلِ فِي الْفِتْنَةِ أَنْ يَلْزَمَ بَيْتَهُ

“Safety for a man in times of tribulations is to stay in his home.”^[6]

He also said,

ثَلَاثٌ مِنَ السَّعَادَةِ، وَثَلَاثٌ مِنَ الشَّقَاوَةِ، فَمِنَ السَّعَادَةِ: الْمَرْأَةُ تَرَاهَا تُعْجِبُكَ، وَتَغِيبُ فَتَأْمِنُهَا عَلَى نَفْسِهَا وَمَالِكَ، وَالِدَابَّةُ تَكُونُ وَطِيئَةً فَتُلْحِقَكَ بِأَصْحَابِكَ، وَالْدارُ تَكُونُ وَاسِعَةً كَثِيرَةَ الْمَرَافِقِ، وَمِنَ الشَّقَاوَةِ الْمَرْأَةُ تَرَاهَا

[6] At-Tabaree.

فَتَسْوُوكَ، وَتَحْمِلُ لِسَانَهَا عَلَيْكَ، وَإِنْ غَبْتَ عَنْهَا لَمْ
تَأْمَنْهَا عَلَى نَفْسِهَا وَمَالِكَ، وَالِدَابَّةُ تَكُونُ قَطُوفًا، فَإِنْ
ضَرَبْتَهَا أَتْعَبَتْكَ، وَإِنْ تَرَكْتَهَا لَمْ تُلْحَقْكَ بِأَصْحَابِكَ،
وَالدَّارُ تَكُونُ ضَيِّقَةً قَلِيلَةً الْمَرَافِقِ

‘There are three elements of happiness and three elements of misery. The elements of happiness are: a righteous wife, who when you see her she pleases you, and when you are absent from her you feel that you can trust her with regard to herself and your wealth; a compliant riding beast that helps you to keep up with your companions; and a house that is spacious and has plenty of amenities.

The elements of misery are: a wife who when you see her you feel upset, she keeps attacking you verbally, and when you are absent from her you do not feel that you can trust her with regard to herself and your wealth; a stubborn riding beast that if you whip it, you get tired, and if you do not whip it, it does not help you keep up with your companions; and a house with few amenities”^[7]

and,

أَرْبَعٌ مِنَ السَّعَادَةِ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الْوَاسِعُ،
وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَنِيءُ

“Happiness has four elements; a good wife, a spacious house,

[7] Al-Haakim.

a good neighbour and a good riding beast.^[8]

A house for us is a place of eating, marriage, sleeping and rest. It is also a place of privacy, meeting one's spouse and children, a place to safeguard oneself. It is a place of security from evil and protection from the people. It is also a source of happiness if the right choices are made when forming it.

Most importantly, a home is an important means towards building the Muslim community. The society is made up from home and it is the origin. The home is life and the life is society. If the home is strong then the community will be strong in implementing the laws of Allaah, resisting the aims of the enemies of Allaah, to spread good and to stop evil from penetrating.

Location and Structure of the Home

Good Neighbourhood

It goes without saying that in every town or city there are good neighbourhoods and not so good neighbourhoods. A Muslim makes a deliberate choice of where he wants to live subject only to his ability to afford it. There are places where it would be difficult or practically impossible to raise children, such areas should be avoided and a better place sought in its stead.

People are usually influenced by what goes on around them especially children who soaks in everything that they come across.

Close to a Masjid

The home should also be close to a mosque. This makes it easier

[8] Ibn Hibban.